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WEEKLY REVIEW.

—We are astonished beyond measure at the extraordinary powers with which Income-Tax gatherers have just been invested. They are now clothed with judicial and magisterial power, and the police are to carry out their decisions, and superintendents of gaols are to receive their prisoners. Woe unto the man who is not satisfied with the tax imposed upon him; the Civil Courts are closed against him; if he does not pay, the tax-gatherer may immediately double the amount, and recover this by distraint, or send the man to prison. Are our legislators and rulers mad, that they take a leaf out of the code of the most despotic and degraded of oriental nations? The next thing will be to make it penal to write anything against the legislation of the country. It is difficult to say what, in the form of tyranny, we may not look for next. An extract from the *Bombay Gazette* on this subject, will be found in our Epitome.

—We have received a copy of "The Queen's Book," done into Marathi. It is handsomely printed, and comes to us with a gorgeously illuminated cover. We hope to get time to read it before long and shall then have something more to say regarding it.

The argument for Episcopacy to which our correspondent "Misri" is pleased to assign a Presbyterian origin, is one that is mainly relied on by Episcopalian writers, except in that limited school which holds the doctrine of apostolical succession. We have yet to meet an Episcopalian who will deny that elder and bishop are convertible terms in the apostolic letters, or that the elders of the church at Ephesus were bishops. The Apostolic office was, as we have shown, essentially distinct from that of an English bishop, having more affinity to that of a missionary who gathers churches, commits them to pastors, and passes on to engage in new evangelistic labours. In the United States there are bishops (in the modern sense) in abundance; of the Episcopal Church, of the Methodist Church and of several other churches; what this has to do with the question of Schism, we do not see. Schism, we suppose, consists in separating from true believers and assuming an attitude of antagonism towards them; and one who recognizes all true Christians of all denominations as his brethren, and manifests his oneness with them in all appropriate ways, is about as far removed from the sin of schism as he may be. The *Bombay Guardian* is not Presbyterian, nor Episcopalian, nor Independent, nor Baptist, nor Paedo-Baptist, nor Calvinistic, nor Armenian; nor does it make war upon any of these distinctions. If we would know for whom the epistles to the seven churches were written, let us hear the command given by Christ to him who was to write them: "What thou seest, write in a book and send it unto the seven churches," Rev. i. 11. Let us also note the closing admonition in each of them; 'He that hath an ear let him hear what the Spirit saith unto the churches.' The idea that the commendations and condemnations of the epistles are for the pastor simply, is to us a novel one, and has not, that we can see, anything in its favour.

But who will oversee our churches? Who, in our days, will fulfil for ministers and churches the duties anciently connected with the apostolic office? If the first Christians had need of a Paul, charged with the care of all the churches, have we not much more need? What shall we do for apostles? One response is, Let us have bishops, to whom we shall give £5,000, less or more, per annum, with a palace and a title, and let them have the superintendence of churches and ministers in a certain district, and let us make a law that whosoever does not hearken to them, *in certain things*, is a schismatic; not however that the ministers are to be interfered with in their preaching in the least degree; one may preach rationalism, another evangelicalism, and a third ceremonialism, contradicting each other flatly, but the power of the bishop is not to extend to the correction of abuses of this kind. Candidly considered, this hardly seems to meet the want. The apostles occupied themselves more with the doctrines taught in the churches than with anything else; whatever influence and authority they had were exerted in the endeavour to save the churches from those who taught another Gospel. Various responses may be given to the question, What shall we do for apostles? but we wish to show that the question is an irrelevant one, and that we actually have the apostles with us still. We have them with us in their writings. The church of Christ is built upon the foundation of the apostles and prophets. The apostle Paul gave the Corinthian and other churches the instructions that they needed, and the same instructions have been perpetuated for our benefit. There is no bishop or general assembly or association of ministers that can be half so profitable to us as the apostles Paul, Peter, and James and John, in the matter of the government of our churches. The apostles, in a most important sense, sit on twelve thrones judging the twelve tribes of the true Israel, revealing the mind of God to true believers. We prefer the apostles to 'the successors of the apostles.'

Mr. Matthew Arnold has discovered that all that is meant by the word "God" in the Bible is "that stream of tendency by which all things fulfil the law of their being." This discovery he communicates to the world in Cornhill Magazine for July. Poor man! much German has made him mad. He says that religion is morality touched with emotion. In an able review the *Spectator* says:

Let us take some of Mr. Arnold's illustrations from the Bible, and ask wherein lies the real distinction which he recognizes between the purely moral and the religious sayings:—

"First—'It is *joy* to the just to do judgment.' Then: 'It becometh well the just to be *thankful*.' Finally: 'A *pleasant* thing it is to be thankful.' What can be simpler than this, and at the same time more solid! But again: 'There is nothing *sweeter* than to take heed unto *the commandments of the Eternal*.' 'I will *thank the Eternal* for giving me warning.' 'How *precious* are thy thoughts unto me, O *God*!' Why, these are the very same propositions as the others, only with a power and depth of emotion added! Emotion has been applied to morality. *God* is here really, at bottom, a deeply moved way of saying, *conduct* or *righteousness*. Trust in God is trust in the law of conduct; *delight in the Lord* is, in a deeply moved way of expression, the happiness we all feel to spring from *conduct*."

Is it not obvious to the simplest critical intelligence not pre-occupied with a theory, that one who speaks of "the sweetness of heeding the *commandments* of the Eternal," of "*thanking* the Eternal" for giving him "*warning*," who commemorates the preciousness of the "*thoughts* of God," is speaking of a being who commands, who warns, who thinks, who loves, and that if this assumption were excluded from his mind, all the power and depth of the emotion would go with it? Let us try the most deeply-moved way of substituting "conduct" or "righteousness" for "God" we can, and see if by any artifice, be it what we will, we can exclude the idea of life and love, and yet speak with emotion of the sweetness of the commandments of "an enduring power, not ourselves, which makes for Righteousness," or of thanking "an enduring power, not ourselves, which makes for Righteousness," for giving us warning, or of the preciousness of the thoughts of "an enduring power, not ourselves, which makes for Righteousness?" The effort is simply impossible. Just so far as we slide back the thought and life and love into Mr. Arnold's non-committal phrase, and only so far, can we use without absurdity the emotional language which the Psalmist uses. Sedulously exclude that thought and life and love from your meaning, and you find that you are betrayed into a language of ridiculously paradoxical and unmeaning emotion towards something about as capable of kindling it as that "pure being" of Hegel's, which his system begins by assuring us is "pure nothing."

The following is an extract from the Report of the London Mission, Coimbatore, for the year 1870:—

"Before we begin to describe the present state of the Mission we must briefly refer to the decease of its founder, the Rev. W. B. Addis, which has recently taken place. The state of things we have to describe is for the most part the result of his work in this place. His words and method of working have made a deep impression on the minds and feelings of the Native Christians, that is now as fresh as at first, and which has apparently not been much affected by subsequent changes in the Mission. He died on Saturday morning, the 18th February, at 20 minutes past one o'clock. He had been sinking fast for some time previously, but he retained his consciousness till (nearly) the end, and died in the full assurance of a glorious entrance into our Heavenly Father's Home. The news of his death reached this place on Sunday morning before the forenoon service, and it was announced to the people at its close. In the afternoon the attendance was as large as in the forenoon, and Evangelist Solomon delivered a brief and feeling address,

that seemed to find an echo in every breast, from the words 'For he was a good man and full of the Holy Ghost and of faith: and much people was added unto the Lord.' Acts xi. 24.

A letter, expressive of the deep sympathy of the Native Christians with Mrs. Addis in her bereavement, has been written by the Native Pastor and Deacons, and forwarded to her."

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FALLING FROM GRACE.

We have been asked to give our views of the much-debated passages, Hebrews vi. 4—6, and 2 Peter ii. 20—22: "If, after they have escaped the pollutions of the world, through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein and overcome, the latter end is worse with them than the beginning." This is the language of Peter. The passage in Hebrews is equally explicit: "It is impossible for those who were once enlightened, and have tasted of the heavenly gift and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, if they shall fall away, to renew them again unto repentance." There is nothing particularly ambiguous about these passages. They are very outspoken and definite. Whence then the great difficulty that they present to so many? It is owing to their apparent incompatability with other passages in which the perseverance of the saints and the assured salvation of the elect are taught. Christ said: "I know my sheep, and I give unto them eternal life, and none shall pluck them out of my hand." Paul knew that 'He who had begun a good work among the Philippians would carry it on until the day of Christ.' Peter says: 'Elect according to the foreknowledge of God.' But is there really any incongruity? Whatever God does in the matter of our redemption, he does it by means. In bringing a sinner to himself, he uses the word, the Spirit of God, the human agency which prints and distributes or preaches that word, and providence. In carrying on the work of sanctification he uses the word: "Sanctify them through thy truth, thy word is truth." They are kept by the power of God *through faith* unto salvation; and what supports their faith is the word. Now the word does not merely consist of promises and assurances; it contains examples, warnings, threatenings, reproofs, prohibitions, commandments; and the whole is that the man of God may be perfect, thoroughly furnished unto all good works; what makes it sanctifying, a lamp to our feet and a light to our path, is that it is adapted to influence us in every situation in which we may possibly be placed; one portion will have power over us in one set of circumstances, in another, another. These solemn admonitions then are a part of the means by which the believer is kept. 'Let him that thinketh he standeth take heed lest he fall.' Well, he lays the word to heart, takes heed, and falls not. So far from militating against the word which assures the believer that none shall pluck him out of Christ's hand, it shows us the very means by which the Saviour keeps him in his hand. But does not the passage imply that the man might fall? Yes, if he take not heed. But let us suppose the case of a man that does not take heed; will he not fall? Doubtless; and what will the case show? that believers may fall away? No, but that those who do not give heed to God's solemn testimony, who do not believe the word, may fall. So Paul says: "I therefore so run, not as uncertainly; so fight I, not as one that beateth the air; I keep under my body and bring it into subjection, lest that by any means, when I have preached to others, I myself should be a cast-away." Paul knew that he would be kept by the power of God through faith unto salvation; but he knew that if he neglected the will of God and the guidance of the Spirit, he would not be kept; and having this precious knowledge, he gave heed to the whole testimony of God. So he might have been lost! Yes. But he could not be lost! Just so. There is not an angel in heaven that may not sin if he chooses, may not be lost, if he neglects the provision made for his continued standing; but this, it is certain, he will not do. You may imagine Alpine travellers whose path lies along the brink of a terrible precipice, but so that they need never come within six feet of it, and they have a rope to guide them, held firmly at either end; the provision for their safety is perfect; if they neglect this, they will be in danger of going over the precipice, but there is very little danger of their neglecting it.

One important piece of instruction which such passages as that in Hebrews vi. are intended to teach us, is that there is no height of Christian attainment at which a man has any power of his own to maintain himself. Give the holiest man in the world, and imagine him relying on his holiness as on something in himself, and losing sight of his absolute momentary dependence on Christ and the Holy Spirit, and there is nothing whatever to hinder that man from falling. And as the exhibition of this truth is most important for the instruction of the church of all ages, God has suffered some to make extraordinary attainments of a spiritual nature, and they have been led away by the delusion that they had power in themselves to maintain themselves, and the consequence has always been a fearful fall.

We have, however, another matter to consider. May not these passages deprive penitent backsliders of hope? Do they not shut the door in the face of those who would return from their folly and wickedness? Do they not take all the virtue out of the gracious invitations to return held out elsewhere? No, not in the least. 'It is impossible that they should be renewed again to repentance;' but if any one finds in himself the merest dawning of repentance, the least sincere desire to return, and will actually seek restoration, he takes himself at once out of the category of those that are spoken of.

WHAT IS TRUTH?

I, lifted up, will draw all unto me. (JOHN xii. 32.) Lifted up, on the cross, Jesus would draw men of all nations and tongues to him. The Prince of this world has tremendous power in India by means of Caste, to keep men apart from each other and to arm them against that Gospel which would gather them on a common platform; but it is for faith to remember that Jesus has overcome and has all power in heaven and earth. Who overcometh but he that believeth that Jesus is the Son of God? To believe that, is to believe in his resurrection, and to believe in that, is to believe in his death for the sins of men and in all that he taught and did.

Walk while ye have the light. (35.) He does not answer their three questions, does not explain how Christ can be lifted up and yet abide for ever, for this was something that they could not now be made to understand. They had the light that was necessary for their guidance at that time, and well would it have been if they had used it, believing in Jesus and filling their hearts with his words. Then would they have been prepared for the day of trial and their faith would have endured even the mystery of Christ's death and burial. The way to get mysteries cleared up is thoroughly to learn the truths that come before them. Vulgar fractions are an impenetrable mystery to one who has not learned addition and subtraction.

Believe in the light that ye may be the children of light. (36.) Without faith there can be no true enlightenment.

He departed and did hide himself from them. This is an extraordinary statement. What is extraordinary is not that he, knowing their intentions, should withdraw to a place of concealment; but that he should every day come to the temple and spend the whole day in the presence of all classes of the people, and yet no efforts be made to arrest him. The Priests and Pharisees, who had offered a reward for his arrest, were there, and he looked them in the face and denounced them as hypocrites and impostors, and they could do nothing, fearing the people. The place where he remained concealed at night was the garden of Gethsemane; Judas knew that he was accustomed to spend the night there.

He hath blinded their eyes and hardened their heart. (40.) What the Lord actually did to the Jews of that generation we are plainly told. He sent his Son to live a life of matchless grace and beauty before them, to speak as never man spoke, to hold out to them the most encouraging invitations, to warn them of the doom they were in danger of incurring. But he did not deprive them of their free agency; he allowed them to deceive themselves and harden their hearts against the truth. This hardening of the heart is according to those laws of our mental and mortal nature which God himself has subjected us to, by virtue of which if we strongly desire the gratification of our own will, the accomplishment of our own desires, the confirmation of our own opinions, our judgment and our conscience will be biassed and we shall find it more and more difficult to come to the knowledge of the truth. The Jews had a misconception of the nature of the Messiah and of his offices; it was not God that had given them this; he had distinctly and impressively set the truth before them in his word, and if the love of His testimony had been uppermost in their minds, they would have easily grasped it; but they preferred a Messiah of their own imaginings and persuaded themselves that the truth was in these imaginings, and consequently they would not receive Jesus, but hated him for warring against these fond misconceptions.

Among the chief rulers many believed on him, but because of the Pharisees they did not confess him, lest they should be put out of the synagogue. (42.) There are a good many in India who might profitably ponder this statement. They will have it that they believe on Jesus, only they decline any such confession as would involve excommunication, or loss of caste; and they do believe after a fashion, but this is not the faith that saves. Jesus said earlier to the Jews, How can ye believe which receive honour one of another, and seek not the honour that cometh from God only? And here, They loved the praise of men more than the praise of God. True faith enables a man to triumph over this idolatry of the world, and to seek above all things the praise of God. It was a great triumph for the enemies of Christ, to be able to shut the mouths of these believers among the chief rulers. Their faith was a dead faith, without works and therefore without value.

He that believeth on me believeth on him that sent me. (44.) Let no man be afraid of dishonouring the Father, by reposing in me a confidence due only to God. I am sent to receive the faith that belongs to God. Is a King offended by honours shown his beloved Son whom he hath sent with full powers to a revolted province? My words, my wisdom, my strength, my kindness, are not my own but God's. What you see in me is the manifestation of Him, and if you should travel all the universe over, and ascend to the highest heaven, you would nowhere get nearer to God than you are when with me.

The word that I have spoken the same shall judge him in the last day. (48.) The same word by which Christ is now saving the world, shall judge mankind at last. It will then be recognized as the word of God, sent for salvation and worthy of all acceptation, but basely rejected by them. They

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shall be pierced with conviction of sin as by a sharp two-edged sword; but the word will leave them there. Christ puts judgment and salvation over against one another. Conviction is now in many instances the forerunner of faith, but it will not be always so. The word of the Father which I speak is life everlasting, and the unbeliever rejects that life in rejecting my word. With this announcement Jesus closes his public ministry and takes leave of the Jews.

There shall not be left here one stone upon another. (Matt. xxiv. 2.) This doubtless seemed to the disciples an awful announcement. They little thought that the interests of true religion would require its overthrow. When a man is dead the best thing is to put his carcass out of sight. God having been manifested in Christ, the glorious things of the old dispensation became mere beggarly elements. It was once an important truth that God could be sought and found in a particular place; now, whatever connects worship with localities wars against a much more important truth.

When shall these things be? and what shall be the sign of thy coming and of the end of the world? (3.) When, and what the sign? These are still the great questions with many Christians, and they almost rend the Bible in pieces in the effort to get an answer. How much instruction they might gather from the reply of Christ, if they would. He does not tell the disciples when Jerusalem shall be destroyed, or what shall be the sign of his coming; he tells them what things are not signs; wars, national conflicts, the breaking up of kingdoms, famines, pestilences, earthquakes, great physical phenomena, terrific scourges, political changes, persecution of the church, treachery in the church, apostasies, false Christian systems, great declension of piety among Christians, none of these are signs of the immediate coming of Christ; these things shall occur from time to time, and when they do Christians are not to be excited as though the end were just at hand. One thing indeed is mentioned, as a precursor of the end, the publication of the Gospel among all nations for a witness; but as no one can say exactly how much is meant by such publication, it cannot be regarded as an explicit sign. The disciples supposed that the overthrow of Jerusalem would be at the end of the world, at the coming of Christ. Instead of 'the end of the world' a better translation would be '*completion of the dispensation,*' (*αιων*). Christ does not undeceive them; does not tell them that a great many centuries must elapse before he comes to judgment, for the divine will was that the church should always be looking for his return, even as the ancient church had always been looking for the first advent of Messiah. The overthrow of Jerusalem was in an important sense, the coming of Christ to execute judgment upon the nation that had rejected him, as it was the abolition of the Levitical dispensation, henceforth become impossible of observance.

PAUL THE MISSIONARY. I.

It is well for us, occasionally, to turn our thoughts backward, to the contemplation of the life and work of the Church's greatest Missionary. The rich lessons of such a life will always repay fresh study. Enjoying as he did the direct guidance of the Holy Spirit, possessed as he was with an intense love for his Saviour, as well as for those in whose behalf the Saviour died, we can well consider him as a safe leader in matters connected with the mission work and life. Our purpose therefore at this time, is to study again some of the lessons of his career.

And the first point, in the life of Paul the missionary, to which we would call attention, is his connection, with what we may for the present be allowed to call the "home churches." At the time he started from Antioch, on his first missionary tour, Christianity had secured a foot-hold of no small degreee of strength, in Palestine and the adjacent regions. Besides the churches at Jerusalem and Antioch, there was a large body of Christians, scattered here and there over the land, the fruits doubtless of their labours, who after the "persecution that arose about Stephen," "went every where preaching the word." We hear of these Christians in Samaria, in Cæsarea, in Tyre, and in other cities; and there is every reason to suppose that in places besides those thus incidentally mentioned in the sacred narrative, the labours of the early preachers had been equally successful.

In regard to Paul's relation to these churches, it is noticeable, that the churches had no part in the inception of his enterprise. Paul and Barnabas went in obedience to the voice of the Holy Spirit, to perform a work to which he called them: the churches' only duty was to "separate" them. The two apostles went forth to the performance of a personal duty. They were not sent by the churches; they were neither the representatives nor the delegates of the churches. The mission upon which they now entered was not that of the Judæan church, nor that even of the Antiochian church; but so far as men were concerned, it was their own. They were bound to carry out no particular mission policy to which their church was wedded; they had no "home committee" to which they were responsible; they were governed by no decisions of a "Board of Managers;" but they sundered themselves from their brethren who remained behind them, and went forth to the performance of a work which was not the churches', but their own. They went as independent Christians, responsible only to the Head of the Church, for the accomplishment of certain results. In regard to the manner in which Paul and Barnabas were to be supported on their mission tour, nothing is said. We judge it was not by contributions from the Christians of Antioch or Jerusalem; otherwise, we should hardly have found Paul, at a later date, collecting alms from the churches which he himself had founded, for the poor saints at Jerusalem; nor working for his own support at the various cities to which he went. Certainly there was no movement on the part of existing churches as a whole, to provide funds for the new enterprise in Asia Minor. Officially then, the churches at home had no connection with Paul and Barnabas. We can well believe, however, that they and their work were constantly remembered by those who had known them before the voice of the Holy Ghost had summoned them to other regions, and that much prayer was daily offered for them. Such a connection between the missionary and the home churches, there ought to be; the connection of praying and giving is one of blessing to both sides.

In only one instance do we find an apparent exception to the general statement we have now made. The council at Jerusalem, convened to consider the disturbances caused among the Gentile churches, by certain over-zealous followers of Moses, speaks with authority, and the church at Antioch acknowledges its authority. And so, apparently, does Paul, at first; as we find from Acts xvi. 4. And yet in his epistles to the Roman and to the Corinthian churches, we find Paul giving instructions which, in one particular, are contrary to the decisions of the council. From which we must conclude, that Paul, at least in the maturer years of his missionary life, acknowledged the right of no one to dictate to him in questions of duty and policy. He received light from a higher source than that of man.

This independence in which Paul and Barnabas went forth as the first foreign missionaries, is characteristic of the missions of the early church. There was as yet no such thing as organized effort to secure the conversion of the world. The time of societies was not yet. But when has Christianity spread more rapidly? Every individual Christian felt it to be his duty, to do whatever lay within his power for the furtherance of the gospel. Thus the preachers and missionaries and teachers and evangelists went about in the discharge of *personal* obligations; doing what was not yet realized as the work of the church as an organized body, but what was, and apparently vividly, realized as the work of individuals. The church acted, not as an organized whole, under leaders of different degrees of authority, but as individuals, knowing no leadership, no authority, but that of Christ himself. Thus it was not the church, but Christians, who, aided and guided by the Spirit of God, were instrumental in effecting the spread of the gospel in the earlier years of its course on earth.

Marked advantages accrue to the missionary, who is thus independent. A more vivid sense of responsibility rests upon him; the work he is doing is his own; he is not a representative of any body or sect, or organization. He labours under a responsibility that cannot be shifted. Perhaps under the present system of missionary operations, this sense of direct personal responsibility is shifted. The Missionary is in the "service" of a certain "Missionary Board," or "Society;" he is doing the work of that Board; the Board is responsible, not he himself; or at least the Board is to a certain extent responsible, and just to that extent is the weight of responsibility removed from him. Difficulties arise in his work: he appeals to the Society which employs him, and throws the burden of an ultimate settlement off upon it. Questions of policy arise; the home authorities are consulted. If he is unfaithful he must render an account to his Society; if he is unsuccessful the Society suffers the loss. We question whether, to a greater or less extent, the sense of personal responsibility is not blunted, and a consequent loss of efficiency incurred from the intimate connection of the missionary with a Society at home.

Another advantage, closely connected with this of an increased sense of responsibility, arises from the independence of the missionary. It cuts him loose from all human aid, and throws him back upon his Divine helper. It developes his faith in God. It brings him to a closer union with Christ. He looks up for direction, he looks up for support. Notice how close the connection is between Paul and his Master; how in all things he is guided by God's Spirit. Paul seeks to push his missionary labours in a certain direction; "the Spirit suffered him not." Missionaries now seek to enlarge their work; and they must write to England or America for the consent of a "Committee" or "Board of Managers." The Lord sends Paul to Europe; to Rome; brings him before Cæsar. The "Society" which "employs" the missionaries of to-day sends them here and there on their errands of benevolence. Paul is in trouble and prays. The missionary now is in trouble and writes home. We do not say that Paul did not write home. We know he did write to Timothy.—We are far from saying that missionaries now do not pray; we know they do pray. But is it not true, that we are led to look too much for direction in our work, to home authorities, and too little to God? Do we rely enough upon the Divine direction that has been promised us? Do we not instead tend to lean both for support and advice, upon the organization which sends us forth? If this be so, it were better that our missionary societies should pass out of existence; that the missionary should be left, as Paul was, alone, independent; knowing no authority but that of Christ. Let us clear away every support that is only human; everything that tends, even in a small degree, to dull the sense of personal responsibility to our Master; let us cut loose from everything that would weaken our sense of exclusive dependence upon Jesus Christ; let us go forth alone to the accomplishment of our Master's work. Had Paul any promises of Divine aid which we have not? Had he any means of knowing God's will that we may not have, if our faith is only as great as his? Let us then, like Paul, seek to realize the advantages of independence of man, and dependence upon God; and if these advantages cannot be realized, fully and completely in connection with our Societies, and under the present system of conducting missionary operations, is not a reform in that system called for? Shall we not experience an increase of spiritual strength, by returning to the simpler methods of apostolic times?

C. W. P.

CORRESPONDENCE.

To the Editor of the "Bombay Guardian."

Sir,—As you do not see the point of my allusion to a Daruwalla, I will explain it. I meant to intimate that to take the advice of a Presbyterian as to the best argument for Episcopacy, would be as absurd as the case supposed. I do not believe that the Apostles left their converts orphans, to find out what was the most expedient form of Church government. When they had founded a living Church, there was no need to write down its constitution in a book. There is no Established Church in the United States, but there is the Catholic Church, for there are Bishops. As to the Angels of the Seven Churches; any of your readers can see for himself, that the letters are addressed to the Angels. How does every one of them begin? Unto the Angel of the Church in ..... write, ... I know *thy* works ..... See particularly Rev. iii. 4. Thou hast a few names, even in Sardis, which have not defiled their garments.

MISRI.

To the Editor of the "Bombay Guardian."

Sir,—

"All Scripture is given by inspiration of God" ..... (2 Tim. iii. 16.)

The inquiry may arise in some minds, "How can the Scriptures be inspired, when there are so many different 'readings' (so-called), not to say whole passages, for ages supposed to form part of

God's Word, now through discoveries of ancient MSS. considered unauthentic?"

In reply, might it not be asked again "Are we certain that when the Holy Bible was complete, it was intended that inspiration should then for ever cease?" Cannot the Almighty even now put the power of His Holy Spirit into whatsoever He pleaseth, and use it as His Word? Hath He not already done so in the following extracts from 'profane' writers:—

'For we are also His offspring' (Acts xvii. 29).

'The Cretans are always liars, evil beasts, slow bellies' (Titus i. 12).

both which quotations being the truth, whether moral or circumstantial, have been adopted by the Holy Spirit to form part of the argument in the places referred to.

Considering then the interests at stake, is it not right to suppose that He should have condoned errors in transcribing ("clerical errors"), and mistakes of all kinds wherever they occurred, by "adopting" them also? Have any of the blunders made by the copyists, in any one instance involved an infringement of either His moral code, or of circumstantial truth? *Not one!* It would seem as if the Almighty had so carefully guarded His word, that in spite of human infirmity, displayed as it doubtless has been by inaccurate copying and literary blundering, not a single Divine doctrine has been compromised, or principle infringed!

But then it might be inquired "what 'reading' am I to go by, now that it seems we are to have them all?" The writer would humbly reply "Seek the guidance of the Holy Spirit, rather than be swayed by the arguments of critics.' May we not rest assured that He whose office it is to lead us into all Truth (John xvi. 13: 1 John ii. 27), and deal with our ever-varying state of soul, will bring His power to bear upon that 'reading' which best suits our spiritual condition at the time, and prompt our instincts to adopt it for the occasion?

Would not necessity alone urge this course? For, suppose a MS. of the Holy Scriptures, more ancient than any other copy yet discovered, be found; why should it necessarily follow that it should be more correct? What if in after years, another more ancient still came to light, containing as genuine, 'readings' which the one before had led us to discard? What would have to be done? Change back again? And some time after, alter again perhaps? And so on?

Are we then to adhere to what we have always had, on principle? No! Yet, for all the erudition and research of learned and pious men, do not let us ever think of casting out what God hath for years been pleased to use for the conversion of sinners and the edification of His people, and is still using. Let us accept all, old and fresh, and try the plan suggested.

Yours &c.,

B. S.

[We believe that the same divine grace which gave us the inspired Scriptures, 'that all might come to the knowledge of the truth,' has providentially so guarded these that no serious error should occur in transcription, none that should mislead in any essential point, or, none that might not be corrected from the Scriptures themselves. We believe that too much weight has been accorded to the two or three MSS. of the 4th or 5th century, believing that the *general testimony* of MSS. of a later age, is more reliable. The Scriptures contain a good deal with regard to which they have no responsibility, the sayings for instance of wicked men; the quotations from heathen poets, though used by an inspired writer, remain what they were. The last chapter of Revelation warns us against all additions offered to be made to the word. The 'various readings' that have any reasonable claim to be regarded, are few, and for the most part singularly insignificant.—Ed. *B. G.*]

Notice.

Mr. Ganpatrao Raghunath will deliver a Lecture on the *Brahmic View of Conscience* in the Free General Assembly's Institution, Khetwady, on *Saturday* the 19th inst., at 8 P.M., in connection with the United Students' Association.

Epitome of News.

Saturday, August 12, 1871.

—*Times of India*: "The news of M. Thiers' dignified refusal to receive the Chinese Embassy, unless the Emperor of China would promise to receive in person the representatives of European powers, has created a great sensation at Pekin."

"In the Coimbatore district of the Madras presidency there exists a tradition that at one time the country thereabouts was peopled by a pigmy race, three feet high and with flowing beards, who were ruled over by a gnome Rajah who lived on a mound. The mound is still pointed out, but its existence has been fatal to the tradition, for Dr. Hunter on opening it found cinerary urns containing bones of full-sized men."

—A Cachar manager first flogged a cooly and then (says the *Bengal Times*) ordered him to work at digging up earth in *water infested with leeches*, and kept him at this work for seven hours! Mr. Metcalfe, the Extra Assistant Commissioner of Hylakandy, inflicted on the manager a fine of Rs. 200.

—*Asiatic*: "The Commune, indeed, has been conquered, but it is, to say the least, disquieting to find that an organization more powerful than that which scoured Paris for two months still survives, and lifts a threatening front in our very midst. It now transpires, as we broadly hinted in these columns some time since, that the International Society of Working Men was the mainstay of the Paris Socialists. Authentic returns show that this Society expended nearly 800 millions of francs in maintaining the flames of civil war in France; that it sent 5,000 excellent rifles and 10,000 revolvers; and, more noticeable still, in Paris 8,000 of its registered members were killed or wounded, and 20,000 taken prisoners. It is further said that the Society is highly elated at having developed so great a power, and boasts of making good its losses by the end of July."

—*Malta Times*, July 22: "The Athens papers contain some shocking details, though rather confused and imperfect, of a terrible catastrophe which befell the *Eunomia* steamer on the morning of the 4th July last, off Spetza, but there is unhappily no doubt that at least 100 lives were sacrificed, among them several Deputies and a number of well-connected Greeks, besides, it is said, three English travellers, whose names are not given. The commander, Capt. Orlando, says he was standing on the bridge when he heard an explosion, which blew up the poop, and all he ascertained afterwards was that the first officer and boatswain had been to the powder-magazine. It is said that they went there to obtain some rockets to discharge, at the request of a passenger on board, who was going to Spetza to be married, and who wished to announce his advent in the childish fashion so common among his countrymen. He and his mother, who was on board with him, were killed by the explosion, with several other passengers. The captain says he beseeched the passengers to be quiet, assuring them he could save the ship, but the fire arising from the explosion caused a panic, the passengers crowded into the boats, and an immense number were drowned. The steamer at the time was only a couple of miles from shore."

—*The Star of India*: "To the majority of mankind such a thing as a conflict between interest and duty is barely intelligible; and this insensibility is, we believe, due in large measure to that incapacity for generalization, to that preference of the *concrete* over the *abstract* which is always noticeable among the ignorant and uneducated. From the extension of education, however, and the development of those higher faculties and aspirations, the cultivation of which it is the province of education to foster and encourage, we may reasonably, both in this country as elsewhere, hope for a constantly progressive increase in the number of those to whom conscientious feeling on the subject of public duty will be a distinguishing feature of character."

We fear the evil is deeper than our unsophisticated contemporary supposes. How happens it that the concrete is always one's self?

—The *Star of India* prints the Elementary Natural Science paper of questions which candidates for Matriculation at the Bombay University had to answer last year, and remarks:

"Surely, for young lads of any nation or race this, considering the other subjects they are examined on, is much too severe a test for entrance to a collegiate course, and would almost entirely cut off the supply of students to Oxford and Cambridge, while almost all the students here, having to answer it in English, have all the disadvantages which Oxford candidates would be under if they had to answer in Latin."

—In the Madras presidency during the past year it is stated that 183 persons were killed by tigers, 21 by cheetahs and panthers, 7 by bears, 10 by bisons, 5 by wild hogs, 4 by elephants, and 3 by alligators.

Monday, August 14, 1871.

—Our rain-fall continues extraordinarily low, 29 inches in the Fort, up to Saturday. Two-thirds of the monsoon are gone, and we have but a little more than a third of our average supply.

—*Native Opinion* says: "We are glad to learn that His Excellency the Governor has exercised the prerogative of mercy, and remitted two years of the hard sentence of imprisonment passed upon Mr. Karsandas.

—*Native Opinion*: "Some of our vernacular contemporaries have been publishing an advertisement from a professional dancing girl, soliciting patronage for a Marathi novel of 175 pages, 8vo., of her own composition. Who is to say after this that female education has not been making mighty progress in India of late? To this may be added the publication of a Marathi dramatic advertisement in the public prints, which in English would run thus:—

'Grant Road Theatre. The Bombay [Native Dramatic Club.

(For ladies, dancing girls, or women whose appointed profession is public dancing and harlotry, and men.)'

Really, this is very melancholy; we had no idea that we were getting on quite so fast as that in this Duckland!"

—George Atkins Brine, 59 years of age, during about 50 of which he has been supported by the public in gaols, workhouses, &c., writes to the Secretary of the Charity Organization Society as follows:

"How I have supported *myself* during my wanderings. Now, I mean to make a clean breast of it, I will candidly declare that I have stuck at nothing. I have worked (but very little) at my trade; I have been a cattle drover; I have been salesman with three different cheap jacks; I have been a pot hawker; I have been a vendor of pens, paper, razors (Peter Pindar's), spectacles, laces, &c. I have been a distributor of religious tracts; I have been in the employ (for two years together) of manslaughtering quack doctors, four different ones (I am more ashamed of this than of any other of my follies, for the majority of them are not robbers only, but homicides). I have sold cards at all the principal races in England. I also attended for many years all the principal prize fights. I have been a 'shallow cove,' (*i.e.*, a member of the land navy); also a 'highflyer' (*i.e.*, a begging-letter impostor); a 'lurker,' one who is 40 different trades, and master of none. My favourite 'lurk' was butcher, tallow chandler, or currier; and, to crown all, I have been a preacher! This game pays well in remote village streets on Sunday evenings, provided you are well stocked with tracts, but I was not fit for it; my risibility is too easily tickled; and once when I was invited to 'hold forth' in a small chapel, I was in no little danger of grinning in the pulpit at my own roguery. This was at Rothbury, Northumberland. I must also tell you, in short, I have been a rogue, impostor, and vagabond of each and every denomination. I say this because it is true, and because I am now heartily ashamed of it."

We hope he will not be killed by indignant members of the order to which he belongs, or did belong.

—The *Hindoo Patriot* says that the Lieutenant Governor of Bengal has decided for Mr. Hogg against Dr. Payne in the matter of Contagious Diseases Act in Calcutta, and is in favour of excluding the civil population from the operation of the law.

—*Catholic Examiner*: "Calcutta has got the start of Bombay in a work, which marks it more strongly than ever as the metropolis of India. We feel respect for the people of a city, who show that, in order to honour womanhood, they are willing to lay aside all prejudices of education and national sympathies. The idea of establishing a similar institution in Bombay, has been entertained, and was proposed to a leading member, a veteran, of the European non-Catholic community of Bombay; but he distinctly expressed his opinion, that religious differences would be in the way."

—*New York Observer*: "One of the wonders of California, a fine specimen of the Big Trees, has been transferred to our city, and is now on exhibition at the Fifth Avenue entrance to the Central Park. It is a section of a tree seventy-six feet in circumference, the bark and contiguous wood all being retained, although the heart of the tree has been removed to facilitate its transportation. The section is about fifteen feet in height, and gives one

a good idea of the trees as they stand in the forest. A cross section entire is also exhibited at the same place, showing the concentric circles, which have been counted and number more than 1,500. It, therefore, dates nearly back to the Christian era. This is by no means the largest of the trees, one having been discovered which is forty feet four inches in diameter at the ground, or 121 feet in circumference, and several others ninety feet in circumference. The bark of the tree, of which there are some very fine specimens on exhibition, is as great a curiosity as the tree itself. The *Sequoia Gigantea* may be properly called the greatest wonder of the vegetable world, and those who cannot go to the Yosemite Valley and the Mariposa and Calaveras Groves should not fail to see this specimen. As it stood on the ground it is said to have been 76 feet in circumference, 260 feet in height, and to have had, at the distance of 160 feet from the ground, a limb seven feet in diameter. It contained more than half a million feet of lumber."

—The *Indu Prakash* has a long and highly commendatory notice of Rao Bahadoor Vishnu Parsharam Ranade, Hoozoor Deputy Collector of Sholapore, who died on the 8th inst.: "In the great widow marriage movement he was one of the seven who took the lead, called upon the sympathizers to declare how far they would be able to act, and actually came down to Bombay on leave to be present at the solemnization of the first marriage in 1869. He was of course excommunicated along with others, but nothing moved by the inconveniences put to on its account, by the pressure of relatives and old-fashioned friends, or the dire prospect of death, of which he was perfectly conscious and apprised by his medical advisers, continued staunch to the cause till the moment death, and would listen to no cowardly and ble propositions of yielding, though he had influence with Shankaracharya himself that he could have made his peace by a simple verbal yielding."

Tuesday, August 15.

—*Bombay Gazette*: "We published the other day a petition from a native Association at Ahmedabad, in which the petitioners stated that they had perused with much dismay and consternation the Bill No. 7 of 1871, lately introduced in the Legislative Council of India. The object of the Bill is to take out of the cognizance of the Civil Courts claims to any pensions, grants of money, or assignments of land revenue, conferred or made by the British or any former Government. This appears to be the law which applies to all India, except a portion of the Bombay Presidency, *i. e.*, Gujarat and the Conkan; and the object of the Bill is to consolidate the law, and to render uniformly applicable a principle, which is founded on equitable considerations, *i.e.*, the right of the State to reserve to itself the power of granting or withholding, at pleasure, concessions which are made gratuitously and without consideration. The native Association at Ahmedabad objects to this uniform application of such a principle. It prays that the law which obtains in Gujarat and the Conkan may be extended to the whole of British India. Has its Secretary ever read the proclamation issued in 1818 by the Hon. Mr. Elphinstone, sole Commissioner for the settlement of the territories conquered from the Peishwa? One sentence runs, that all wuttuns, and inams, wurshashuns, and all religious and charitable establishments will be protected, and all religious sects will be tolerated, *as far as is just and reasonable.* Is it just and reasonable that grants of money made without consideration should last as long as the sun and moon endure?

—The incoming Mail did not leave Aden till Sunday evening at 9¼ P.M.

—Reuter's Express; Melbourne, July 15: According to latest advices from Fiji, King Mankambeau has initiated Constitutional Government and formed a Ministry—four Europeans, with Mr. Burt, formerly of Sydney, for Premier. A Council of delegates was to be assembled.

The works on the northern section of the telegraph line, crossing the Australian Continent, have been interrupted owing to disputes between the Government of Southern Australia and the contractor, and the workmen have returned; but the Government at once resolved to proceed energetically with the work and to get it finished if possible within the contract time.

The *Curaçao*, a Dutch war-steamer, recently arrived here from Batavia. She proceeds shortly to New Guinea on a scientific expedition.

—*Mofussilite*: "Private J. Coleman, 20th Hussars, blew his brains out with a carbine on the 7th instant. From what we have been able to glean, we learn that Coleman was a comrade of Corporal Richard Wale of the same corps, who committed suicide on the 4th July last. Coleman, a few minutes before committing the deed, said that he wished to join his comrade in the 'unknown world.'"

—A case of Suttee has occurred at Bareilly.

—Of the Bareilly murderers and rioters five were sentenced to death, and a large number to various terms of imprisonment by Mr. Justice Spankie. The Lieutenant-Governor reprieved two Hindoos who had been capitally sentenced, but the other three, who were Mahomedans, have been executed. No disturbance occurred, though a good deal of excitement prevailed.

—No fewer than 150 guards and drivers on the E. I. Railway have, our Agra contemporary has been told, been informed that their services are no longer wanted; and about one-half the engineering staff have received a similar intimation.

—*Madras Mail*: "We regret to have to announce the death of the Rev. V. Sandhosham, of the Church Missionary Society. He was known to many Englishmen and influential natives in Madras, having been for several years one of the Native Ministers in Black Town. He left Madras in broken health in Dec. 1869. But his native air restored him, and he was beginning to work vigorously in Tinnevelly among Christian villages 30 miles south of Palamcottah. Last week he was attacked by small-pox, and died on the 2nd instant. He was a man of unflagging energy, and of great powers as a preacher."

—We have in Bombay a wonderful bone-setter, a Parsee. At Ceneda, in the Venetian provinces, is a woman, a peasant, whose skill in bone-setting is looked upon as something almost miraculous. A correspondent of the *Scotsman* gives this account of her: "At 3 P.M. we drove out to 'Anyano,' the hamlet where for forty years La Regina (unostentatiously, even as her peasant grandfather and peasant mother before her) has been known as the 'bone-setter' by all the country round. They, it seems, confined their operations so exclusively to the poor of the adjacent mountains that the doctors took no offence; but 'La Regina' has been persecuted outrageously by the surgeons of the province. Times out of number she has been fined, and once imprisoned, for illegal practice. Only since her so recently-created reputation at Trieste has public opinion proved too strong for her enemies. At the present moment, 350 patients are lodged in Ceneda or Serravalle. Were any ill-advised member of the Faculty to attempt now to dry up that source of prosperity to the inhabitants, I fear me much that he would find the place too hot for him. Indeed, her late opponent, Dr. L., has capitulated: he now accompanies her in her rounds, and is one of her loudest, if not of her most cordial supporters. While these particulars were being narrated to us by the villagers, and confirmed by her son, Don Piero, a very handsome young priest, La Regina came out of her little parlour with some patients she had just examined, and were duly presented. She is about fifty years of age, below the middle height, slight but strongly knit, black hair parted over a low square forehead, bright piercing eyes, a hatchet-shaped nose, large but very good mouth, hands small and perfectly formed, her movements gentle. She dresses as any lady; but two months since, they tell us, she dressed as a peasant—a white handkerchief turban-fashion on her head, a coloured kerchief over her bust, and short dress. In our presence she examined a child of three and a-half years old with total luxation of the thigh bone, and instantly said, 'Yes, I can set that right perfectly.' Then an artisan from Este led in his wife and a friend. To the former she said, 'I can put the bone in its place, but the leg will remain shorter than the other.' To the second, 'It is no use putting the bone in its place; it will come out again.' Then came an artisan from our town of L——. Without waiting for him to undress, La Regina passed her hands over his fustian trousers, and said, 'I can do nothing, the scodella saucer is full of flesh.' You will bear in mind that she can neither read nor write; has never dissected or seen a corpse dissected. Her anatomical knowledge is however extraordinary; it exists at the tips of her fingers. Of scientific terms she knows nothing; the human body for her is composed of *bone, flesh,* and nerves. Of four doctors present (one German) all declared that had the case been subjected to them they could simply have said the thigh bone is out of place, but could not have formulated a diagnosis, much less have pronounced thereon. I asked La Regina whether she considered hers a 'special gift.' She said—'At first I thought all doctors could do as much as we did and more; now I know better—it is a gift of the Lord—it is in our fingers.'"

—*Hindu Reformer*: "We come to know that a 'Town Association,' has been formed under the chairmanship of Mr. M. G. Ranade, for the purpose of representing to Government the wants and wishes of the people."

—"A Correspondent of the *Vratwybhow* of Ahmednuggur of the 23rd ult., says that he has a son who has passed three examinations of our University, but who, instead of being a model of chaste habits, has, with all the benefits conferred by these examinations, given himself up to drinking and debauchery, and when a word of rebuke is administered to him, alludes to Messrs. So and So, who have, he says, passed all the University examinations, who draw larger salary than himself, and who are distinguished as professors of science and literature, and that as such what is he himself in comparison to them that he should be free from these vices. As if it were a rule that the greater the amount of knowledge in a man the greater the number of vices there must be in him."

Wednesday, August 16.

—*Bombay Gazette*: "The rejection of the Ballot Bill by the House of Lords brings to a close a Parliamentary Session which has been fruitless of great measures with the solitary exception of the Army Regulation Bill. The Lords have taken their revenge on the Ministry for being checkmated on the question of the abolition of purchase by throwing out a Bill which is especially dear to the democratic section of Mr. Gladstone's supporters. They have thus, no doubt, vindicated their dignity, for the moment; but only at the cost of suffering an inevitable humiliation next Session. When the House of Commons is determined to pass any Bill, the House of Lords must give way. It can, at the utmost, postpone the evil day of submission for a Session or two; but all the legislation of the last forty years is but the record of a continued series of popular triumphs over the opposition of the hereditary Chamber. The peers have sometimes been vanquished by threats, sometimes persuaded by the mild wisdom of prudent leaders that a policy of conciliation would be most effectual in securing them in the possession of their privileges; but in one way or another they have acknowledged, times without number, that they exist as a House only on condition of carrying out the decrees of the House of Commons."

—"The wild elephant of Mundla" has again appeared; this time, however, at Ramgurh, whence, after it had killed two persons, it was driven by the police. The natives have deposed on oath that this beast occasionally devours its victims.

—A Parsee lady, one of three who went to Hongkong, writes to a friend, and the *Bombay Gazette* publishes her letter: "They have here a Government garden known as the 'Victoria Garden,' which is situated opposite the Governor's bungalow. It contains beautiful trees, fountains, and a band-stand, where a band plays every Tuesday. It is a place of fashionable resort, where the sight of happy children at play, the cool breezes of the evening, the refreshing verdure of the trees, the perfume of various flowers, and the steamers, boats, and canoes crowding the harbour at a distance, lulls the senses into a dreamy repose. It was a rainy and stormy day, the 15th June, on which we landed at Hongkong; and yet there were a number of our Parsee countrymen standing on the bunder to have a sight of us. I am ashamed to confess that our countrymen in China seem to indulge in the habit of making sarcastic remarks upon their own countrywomen here. If they do not get a sight of a new arrival, the inquiry is freely made as to her colour and her claim to beauty. I personally heard some of them on board a steamer bound to Canton and Macao making the remark, 'A maund of soap will be needed,' *i. e.* to make her look whiter than she was. I want to ask such men whether, in surrendering their hearts to the endearments of Chinese women and in making cutting remarks against their own, they do not draw down upon themselves derision and obloquy? Is it not enough disgrace that those, of whose conduct I hesitate to speak, should, instead of profiting by the example of better men among them, seek to slander their own countrywomen? Is it not a sufficient slur upon their morality? Wives of such persons, pining for their absence in distant lands, if you wish to rescue your immoral husbands, come forward and demand of

them why should you not be their constant companions even in far-off China?"

—*Overland China Mail*: "Mr. W. F. Mayers, H. B. M. Consul at Chefoo, has succeeded in rescuing two British subjects from the Corean authorities. He did so in H. M. S. *Ringdove*. A German subject, likewise held in imprisonment, was also demanded, but not obtained, though an officer of the N. G. Frigate *Hertha* accompanied the expedition.

The U. S. fleet has returned from the Corea, and is now at Chefoo or Shanghai. Lieut. McKee's body received funeral honours at Shanghai, and was placed on board a steamer to be conveyed home.

Much excitement has been caused by the posting in Fatshan, Canton, and neighbourhood, of placards inimical to foreigners and descriptive of the sale of some imaginary 'genii powder.' Mr. Hughes (H. M.'s Consul at Canton) has taken up the matter; and the Viceroy has promised his support in allaying the agitation."

—Same: "We are enabled to place before our readers translations of three or four of the placards circulated or posted in Canton and Fatshan relating to the 'Shan Sin Fan,' or genii powder. From later advices we learn that, in some of the broadsheets set up before the gaze of the Fatshan and Inpo mobs, a sum of dolrs. 50 is offered for a live foreigner, while a dead foreigner is estimated only at dolrs. 10, and a live native Christian is valued at dolrs. 30. Such a state of things, existing as it doubtless does on account of the gentry and the puffed-up literary classes, never could have lasted till now, had a strong, firm and determined policy of common sense been applied towards the Chinese in every instance of departure from strict treaty obligations. It is to be hoped we may ere long obtain something in the shape of a tangible policy in China, and not continue this shilly-shallying, which is calculated to undo all that has been already done towards the civilisation and enlightenment of the great Empire, on the outskirits of which we are now graciously permitted to trade."

The placards refer to certain pills, said to promote longevity and cure all manner of diseases, (Holloway's pills?) which have been distributed among the people, but which cause diseases that none but the foreigners profess to be able to heal, and finally the victims become Christians, and give themselves up to all manner of iniquity.

—*Times of India*: "The heat in the Persian Gulf was intense; hotter than has ever been known, ranging at midnight to 115 deg. In Bushire men, women, and children are dying in the streets from starvation, at an average of from twenty to thirty a day. A large pit is being dug by people employed by Government into which the dead, carted away each evening, are collected and buried. It is feared that, should there be no rain this season, there cannot fail to be a famine plague. At present, all the Europeans who can, are leaving."

—Same, Gujarat: "On the 2nd, the river Watruck overflowed its banks, and the water spread in all directions with such tremendous force as to carry everything before it—houses, shops, huts, cattle, carts, &c., in the neighbouring villages. Not even the oldest inhabitant in these parts can recal within his memory a scene of this description. The town of Mehmoodabad appeared to be sunk in a sea of water, all the surrounding parts presenting a water sheet. In the neighbouring village of Ghodasur, belonging to a Thakore, as many as 500 houses are reported to have fallen down."

—*Colombo Observer*: "The delay in receiving any confirmation of Bishop Courtenay's appointment is very hopeful. It is felt that if the appointment has not been already made, the strong remonstrance of the Executive Government will doubtless have the effect of preventing it. This island will then be placed under the Diocese of Madras and an Archdeacon will be appointed receiving £200 a year. It is believed that the Rev. Wm. Oakley, of the Church Mission, will be the first Archdeacon, an arrangement which could not fail to give very general satisfaction. The supersession of the highly-paid and superfluous office of Bishop of Colombo would take away perhaps the greatest grievance connected with the Ecclesiastical Establishments in Ceylon."

—Labuan Coal is highly spoken of by Captain Duncan, of the P. and O. S. S. *China*, who says: "The result of our experiments with the Labuan coal proved highly satisfactory in every way."

Thursday, August 17.

—*Bombay Gazette*: "Yesterday passers-by on the Bhooleshwur road were surprised to see dense crowds of Hindoos, men, women and children, surging backward and forward from and to a place which is used by certain castes of Hindoos for their caste-dinners. So dense was the throng that many women, unable to force their way through what appeared to be an immoveable mass, squatted by the roadside, patiently waiting their turn to get in. The gate to admit the crowds was a large one, but having got into a large open space, they found their way barred by a smaller gate, which had been closed until the crowds, who had been previously admitted, went out by a gate at the back of the premises. The cause of this extraordinary sensation among the native population was a Hindoo named Eshwuntrao Mahadeo Bhosbekur, a man believed to be so holy and inspired with the spirit of divinity, that thousands rushed forward in their eagerness to do him homage and touch his hands and feet. Eshwuntrao is about fifty-four years of age, and is a plain and unpretending man in appearance. He was seated in a chair raised on a bench which was placed behind a low barrier, formed by pieces of wood; and there the people went up and touched his hands and feet, some making presents of cocoanuts, plantains, flowers, &c., and then retired. Eshwuntrao is, we learn, a Mamlutdar of Settana, in the Nassick zillah. The Maharajah Scindia, having previously heard of this pious man, wished when he was in Bombay, to do him homage. Application was made to Government to grant Eshwuntrao leave to come to Bombay, and leave was accordingly granted him by a Collector of the district, in order to oblige Scindia."

What the Hindoos understand by a holy man is especially one who is *virukt*, in whom the animal passions are dead.

Friday, August 18.

—Referring to the income-tax prosecution recently dismissed by the Magistrate at Calcutta, the *Pioneer* adds:—"We know of another case in which rebate of income-tax was claimed in respect of fund subscriptions, and three letters were sent under registered covers making the claim, to which no answer whatsoever was vouchsafed. It was only after two references had been made to the Board of Revenue, Lower Provinces, and one to the Government of Bengal, that a refund was obtained."

—Four natives at Dugshai, four others at Kussowlie, and sixteen at Subathoo, have been killed in one way or another caused by the unusually heavy and never-ceasing rain.

—Official Report; Bushire, July 31: "The famishing poor of Bushire have had food distributed among them since the 24th ultimo. Above 2,000 persons have been fed daily in town, and from one to two hundred outside of the town. This temporary relief has been great. But it is matter for grave conjecture as to how the poor will fare when the distribution of food ceases and during the coming winter. The steamer *Koina* arrived with a cargo of rice from Bombay. The ship *Caroline* has also brought 9,000 bags of rice from Calcutta. Cholera has reappeared at Bushire."

—Deaths last week, 303.

—*Adelaide Comet*, on the Overland Australian Telegraph: "There are about 300 teams employed on the line and a flock of 1,500 sheep has been sent up for the use of the men. The country, contrary to expectations, has been found to be on the whole of very fair quality, and tolerably well watered. In most parts poles are obtainable, but to some portions of the line they have to be carted from long distances. All this, however, is being done, and the average rate of progress of each party may be taken to be about 20 miles per month. No really formidable obstacles have presented themselves. The blacks have made their appearance on one or two occasions and given a little trouble, but nothing of serious moment: and they will, no doubt, if properly treated, see that it is to their own interest to remain on good terms with the whites. Plans are now being prepared for the stations, which will be situated throughout the line from 150 to 180 miles apart. They are to be substantial stone buildings, and each will have two tanks capable of holding 15,000 gallons of water."

—*Bombay Gazette*: "We cannot conceive by what possible considerations the Government of India was induced to withdraw the check put upon the Collector by previous Acts, which required him to bring defaulters before a Magistrate of Police for punishment. It is absurd to suppose that they had the malicious intention of making the Income Tax still more unpopular; and we have really no choice but to ascribe their conduct to sheer stupidity. Certainly, the acts of men in high places in India incline one to believe that they have lost their wits—those of them at least who ever had any. There is no end to the blunders they commit, as if with the deliberate design, which is now nearly achieved, of making the very name of English rule hateful to men of every class and race throughout the length and breadth of the land. When our rulers have the opportunity of doing a graceful thing, they do it in such a bungling way as to excite disgust instead of gratitude. If they had simply lowered the Income Tax to 2 per cent. last April, everyone would have been satisfied, and there would have been money enough to supply the wants of the State. Instead of doing this, they lowered the Tax to one per cent., thus wilfully creating a deficit which they have since made good by imposing new and irritating taxes that provoke a feeling of resentment in which all remembrance of the benefits derived from the reduction of the Income Tax is swallowed up. The root of the evil, we begin think, is that Indian officials are too well paid. They get so much money for doing so little work in a climate which, to people who can go to the hills all the hot weather, is perhaps the most delightful in the world, that they have no sympathy with or thought for the petty woes of men with narrow incomes; and themselves secure in the enjoyment of absolute power, they appear to be unable to understand that humble taxpayers have a right to be protected against the abuses of arbitrary authority."

—Two Hindoos are to be hung for a murder committed in the Tanna Collectorate. There was a drinking party in connection with a betrothal; two Rupees' worth of liquor led to a brawl and the murder.

Selections.

POWER OF FAITH OVER EVIL HABIT.

The gospel idea of a victory over sin, by the instrumentality of faith in Christ as an ever-present, sanctifying Saviour, is to many a stumbling-block, because of their conception of the ingrained character of evil habit. To overcome a habit of sin, whether in general or in a specific direction, seems to them necessarily a gradual result, slowly wrought out, by a natural law of mind, as holy acts insensibly build up new and opposite habits. We have already said, in previous articles, that while such a process and result is indeed all that natural reason might teach us to expect, it is not all that the gospel reveals to Christian faith and hope, nor is it all that the experience of the saints gives us ground to expect. The New Testament doctrine rises above the ethical rules of ancient or modern philosophers, introducing a supernatural element which renders possible spiritual victories which were otherwise hopeless.

Can faith in Christ suddenly destroy, or at least fully suspend the power of a sinful habit? Is it the best thing we can do, to array our resolutions and struggles against the tyranny of old despotic habits, in a fitful, variable, life-long contest, only expecting sufficient divine aid to prevent our being utterly overwhelmed, and to enable us to persevere in a Christian course? Must the Christian character rise with the slowness of a coral reef in the ocean, and await the deposit of act upon act, till at last a new and holy habit lifts itself above the waves of temptation? Or may we look to Jesus for instant victory, for an immediate rescue, which shall be complete at the time, and as permanent in result as the faith on which, as the recipient of a divine inflowing, it depends? These are questions touching the vitals of Christian experience, and to many they present difficulties past solution.

For our own part, we gather courage and hope from such an initial fact as regeneration; which, if it be a fact, seems to be a pledge of all that needs to follow. It is a divine intervention to break the current of sinful forces, and to bring in a restoration of character which is above nature. In effect, it is a victory over the soul's previously unbroken habit of sin; it is a moral revolution, which dethrones Satan and enthrones Christ; it is a new birth; it makes a new man. Regeneration starts one, then, on a higher plane and under a supernatural influence. Surely we may expect, ever after, higher than natural results; something more than the gradual development of mental laws

under human efforts. So sudden and grand a triumph, at the moment of conversion, ensured by the Holy Spirit, opens up a succession of new possibilities to the believing soul. If the death-blow is then given to the sin principle, so that a Christian life starts into being on the instant, it is no stretch of faith into presumption, to expect sudden specific deliverances from the particular tyrannies of sin.

Such deliverances often occur in connection with conversion. Men who have been notorious gamblers, and for whom the card table has had an irresistible fascination, have suddenly become followers of Christ, and have never touched a card or made a bet hereafter. Libertines, to whom female beauty was a perpetual snare, have been converted instantly to an unbroken purity of life. Drunkards have been reclaimed in revivals of religion, who never subsequently fell, even for a moment. These are instances in which an outward habit has been permanently overcome, from the instant of conversion, and a victory has so far been gained continuously over all the remaining inward solicitations to those forms of evil. But what evidence is there of corresponding triumph where the sinful habit is not physical, but purely mental? What can be expected in the case of anger, impatience, revenge, covetousness, discontent, envy, ambition, and similiar tendencies and dispositions?

We heard of an incident, not long since, which is in point. A certain lady, residing in Boston, was of a peculiarly irritable temper, and its unlovely exhibitions caused her, as a professed Christian, the greatest mortification, and the deepest grief. She struggled and prayed, she resolved and wept, all apparently in vain. Every purpose was swept away in the first excitement of even a slight temptation on this sensitive side, till she despaired of victory. Finally she was urged at a meeting to confide, by simple faith, in the power of Christ to keep her, and to make a full-hearted surrender of her entire being to Him for that purpose. She embraced the thought with all earnestness, and consciously laid her soul in the hands of Jesus, inwardly praying all the way back to her house. This was the more appropriate, as her peculiar trials and temptations were at home, and these she had always declared to be so many, that it was impossible for her to rise above them. Opening *the front door, she saw a domestic* violating one of her most explicit rules, by carrying a slop-pail down the front stairs; and to make the matter worse, the domestic was so alarmed at the sight of her mistress that she dropped the pail, and the water flowed down the stairs and over the carpet into the hall! The lady uttered not a word, but whispered over and over, 'Jesus, help me! Jesus help me!' and gained the victory. With entire composure she went in, and from that moment found no difficulty in controlling her before ungovernable temper.

This is by no means an isolated case, and it gives us the philosophy of spiritual victory. Mere prayers and tears, resolutions and struggles, put forth in the legal spirit, avail little but to express grief and penitence, and to keep one in the unrest of defeat, as described in the seventh chapter of the epistle to the Romans. What is needed is, a specific faith in Christ for present and all sufficient help; a mind that is expectant of triumph through Him. We have often dwelt with profit on the meaning of the first word in that apostolic precept: '*Reckon* ye, also, yourselves to be dead indeed unto sin, but alive unto God, through Jesus Christ, our Lord.' It is a great thing to 'reckon' upon a given fact; to count upon it, to base our expectations and plans upon it; especially if it be one of God's redemptive facts, to credit which, honours his love and faithfulness. To such an expectant state of soul God responds by an inflowing of divine grace which fills and preserves it. In such a way evil habit meets a speedy overthrow, such as mere natural causation would fail to accomplish.—*The Advance.*

THE REVIVAL AT ST. PAUL'S CHURCH, NEWPORT, MONMOUTHSHIRE.

"A strange scene in a church," said a bystander to another, who was anxiously endeavouring to wedge his way into the sanctuary last evening, but who failed to get much farther than the threshold. "Ay, a very strange scene, indeed," was the rejoinder. Packed, densely packed, from one corner of the sacred edifice to the other was a mass of persons of all ages, intent upon the worship of God—and a solemn worship too. It is unnecessary to reiterate the probable causes which have brought about this "strange scene." We have attempted so to do, but have failed—as fail we must—to adequately fathom the workings of God's Holy Spirit in a movement like this. Hence we content ourselves with a brief recapitulation of the facts, the half of which can never be told.

For six days religious services have again been conducted at St. Paul's at noon, and at night, by the Rev. R. Aitken, and two of his sons. On Sunday services were held at the usual hours. Thousands attended day after day, and have been eager in their attendance, so eager that in some cases hundreds have failed to again admission to the church. In the majority of cases the hearts of those who have attended have been moved and deeply solemnized, whilst hundreds have professed ere leaving the sanctuary, to feel their hearts melting under the influences of Divine truths, powerfully delivered, pointedly put, irresistibly convincing, and affectionately offered. Hundreds of guilty sinners have been brought to tears, whilst those who have found the Saviour have wept tears of joy. The scenes witnessed are a puzzle to many, and strange to most who have beheld them. They afford no food for ridicule or contempt. Even the most stoical attendant is constrained to admit that *some* good must result therefrom. Granted that some good is done, then it is surely worth doing. Without being sanctimonious, it is a truth that wickedness and immorality abound, and whatever influences may be brought to bear to counteract immorality and evil, are commendable in the highest sense of the word, even in a moral point of view. But what when measured by the Christian standard?

Two acquaintances met yesterday, and the one accosted the other by asking if he had attended the revival service of St. Paul's. The reply was, "Yes, and I cannot make it out. It is more like Methodist or Ranters' meeting than church service. I never saw such a thing in a church before, and I have attended it all my life. It's too much excitement to please me."

"Well, my dear fellow," said No. 1, I was of the same opinion at first, but, on consideration, I am convinced that of all exciting subjects, the salvation of the soul is the most momentous, and I can only say that it's far better to be excited *now* than *by and by.*"

"*I think* you're right," rejoined No. 2, and shaking hands they parted.

Of the revival services held at St. Paul's, we may say they have been characterized by intense earnestness, solemnity, broad catholicity, no restrictions of sect or party having intervened to mar the progress of the movement. One Saviour, one common salvation, full and free for all, has been the grand doctrine proclaimed by the patriarchal minister, his son, and the worthy vicar, who have conducted the services. Members of the Established Church, Wesleyans, Independents, Baptists, Reform and Primitive Methodists, Bible Christians, Brethren, and other sections of the Christian Church, have one and all united heartily and zealously to beseech Almighty God to pour out his Holy Spirit on the unconverted, and He has done so.—*Newport Evening Telegram, June 7.*

At a meeting at Roath, Cardiff, Mr. J. F. Fawckner, in an earnest address, adverted to a scene he had witnessed in Newport the previous night, in connection with the impressive revival services there, where 1,600 people, while listening to the sermon of a Church of England clergyman, burst out, almost all of them, into a cry of "Hallelujah!"—*The Christian.*

Miscellany.

—From Dr. Wylie's "Impending Crisis:"

In 1866 came the war betwixt Prussia and Austria. That campaign was short, but its moments saw the work of centuries accomplished. Nine days only did the campaign last, and its slaughter was summed up in the one awful battle of Sadowa.

What a disaster for Austria! men exclaimed as they surveyed a field on which so much of this world's glory had perished. The fame of a hundred victories, and the prestige of ages of dominion, departed in a day! Men could scarce realize it. The great military empire of Austria shivered by a single blow! broken as if it had been a potter's vessel. Although the Alps had dissolved, scarce would men have been more amazed. The Alps of the political world were indeed dissolving, but at the touch of a higher than any earthly power. "He drove asunder the nations, and the everlasting mountains were scattered, the perpetual hills did bow" (Hab. iii. 6). The sun of the 9th of July 1866, when it rose, shone upon the captains and mighty men of the Austrian empire marshalled in battle array, rank gathered upon rank, and swelling into a host, countless in numbers, and invincible in prowess, as it was deemed; and when the sun of that same 9th of July went down, the glory on which it rose was gone, the host was fallen on the field, or was seen fleeing from it in broken, panic-stricken rout. But Austria found richer treasures on that field than any she lost upon it. On that field she found redemption from the yoke of Rome. On that field her people found constitutional government; and on that field they found a greater blessing—freedom of conscience, to wit. The concordat with Rome was broken, and Austria entered the circle of free states. Nay, greater blessings still did Austria reap from what she accounted her greatest misfortune. The same cannon which sounded her defeat sounded the resurrection of the Protestant Churches of Bohemia and Hungary. Full civil and religious rights were now accorded to these communities, so long trodden into the very dust by the heel of the oppressor. Their piety and zeal have revived, and their influence begins to be felt in Austria, and here and there a new verdure begins to brighten that weary land.

It was not till two years after that the full fruits of Sadowa were gathered in. In 1868 took place the revolution in Spain, and the fall of the Spanish monarchy was the complement of the defeat of Austria. That revolution completed the downfall of that once mighty and invincible empire, by the help of whose arms Rome had triumphed in the sixteenth century,—the great Spanish monarchy, to wit, in both its eastern and western branches. Austria sat at the eastern gate of the Papal dominions, Spain kept watch at the western; but now both portals were left unguarded, and on both sides Rome was defenceless and open to attack. So far the siege of the great stronghold of darkness had advanced. The position of Rome bore now a close resemblance to that of the ancient Babylon when she saw that her river was dried up, and that her wall had fallen.

This brings us to the war of this summer, 1870—the most stupendous event in this series of stupendous events. We cannot dwell on the fall of the French empire, although an event without its parallel in history. So sudden, so complete, the greatest military empire of our day, for so it was accounted, shivered like a potsherd; gone almost in the twinkling of an eye; its emperor a captive; its soldiers tilling the lands of the conqueror, or rotting in the burial-mounds of Alsace and Lorraine; its cities besieged; and its people driven to extremities, and fighting a weary battle for very existence.

But this is not the greatest event of the war. The overthrow of the French empire was only a means to an end; the end is greater than the means. What was that end? That end was the destruction of the temporal sovereignty of the Pope—an issue long foretold.

This, then, is by much the war's grandest issue. The world, we know, does not so account it. It lies too much within the region of spiritual events for the world, which ever looks at the seen and temporal to estimate correctly its true magnitude. Nevertheless, in the plan of Providence it is the crown of the war; and in the judgment of future ages, as well as in the influence it will exert on the destiny of millions now alive, and of millions yet unborn, it will rank as the greatest event of our times, if not the greatest event of the past ten centuries.

Along with the first regiment of Italian troops the Bible entered Rome. The fact has been touchingly told by the Reverend James Lewis, writing from the Eternal City:—"It was a happy incident," says he, "which let us accept as a prophecy of the higher freedom yet in reserve for Rome—that with the Italian soldiers who entered Rome on the 20th September was an exiled Roman who had, during the years of his exile, acted as a colporteur in Italy. As he advanced and passed through the gate with the foremost line of the troops, he bore in his hand neither sword nor Chassepot, but a Bible, which he carried aloft, the symbol of the higher conquest, yet to be achieved in a city whose temporal was but a faint image of its long crushing spiritual bondage."

The spiritual Papacy, "the mother and mistress" of all the tyrannies that have covered Europe, still

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survives. This the Sword of the Spirit only can slay. And in the complete disseverance which war has effected between the Papacy and the political powers of Europe, and the consequent abolition of all restrictions on the Bible, we see the way opened for that Sword reaching the spiritual Papacy. There is some ground to fear that the Papacy in this form may yet stand face to face with the governments of Europe, and wrestle a fall with them, if but to teach the nations that it was the spiritual, and not the temporal Papacy, which all along was their real oppressor; but prophecy gives us no ground to think that the one will long survive the other. On the contrary, it seems to hint that, as the two have been united in their lives, so they will not be divided in their deaths.

The sum of the matter then is, that we now behold a state of things never realized in history before. The Bible and the gospel are free of the whole of Christendom—of the whole earth. For we do not know a kingdom on the globe of any importance in which the Bible may not now be circulated and the gospel preached. This surely is a new epoch. We may accept it first as an augury that war draws nigh its end. It has thrown down all those political obstacles that barred the path of the gospel. It has presented the whole world as a field for the regenerating forces to act upon. War's mission then is ended, and henceforward we may expect that the great moral and spiritual agencies, wherewith God renews the world, will come more eminently into play. This we may regard as a prophecy, that war, however terrible its rage at this hour, is about to cease. Having dug the grave of so many things, it has at last dug its own.....

Such is the mission of war. Man employs it to build up tyrannies, God makes use of it to plant liberty. The kings of the earth grasp the sword, therewith to forge chains for the nations; the King of heaven overrules it to cut these chains in sunder, and fling open the prison-door of the captive. Such has eminently been the mission of that war whose echoes in the past year have shaken the world, and are still shaking it. Its first cannon, fired on the Rhine, reverberated to the Tiber, where it shook the throne of the Pope, and laid it in the dust. Then the walls of the world's inner prison were rent, and the light began to stream in upon its darkness.

—The general details of the greatest but least successful Government exploring expedition ever undertaken on this vast continent of Australia have been given to the public in expensive octavos, and then in serials of the press. But the details of how a sister's prayers were made instrumental in preserving the life of the sole survivor of the party have never to our knowledge been in print. Mr. King, the party alluded to, emigrated from the north of Ireland, subsequent to the arrival of this much loved sister. He had great difficulty in finding her. The accounts given of his persevering efforts to discover this beloved one show that he was as one seeking for hidden treasure, and treasure indeed have these dear young people proved to each other. Shortly after discovering his sister, Mr. King joined the Burke and Wills Government expedition, which started to explore the northern portion of this continent. Mr. King's sister, anxiously in doubt for her brother's safety, from the moment he joined this adventure, only found her anxiety increase after his departure. In vain was she assured that a party so excellently equipped were not exposed to the dangers which others with more slender resources had successfully surmounted, returning in safety. A praying, pious girl, and an ornament to the branch of the Victorian church to which she had joined herself, she gave expression to her solicitude in a manner at once wise and affecting. She entreated constantly the prayers of pious persons for her brother's safety. Time wore on, and she still untiringly and really systematically pursued this pious mission. In the church, at prayer-meetings, amongst her pious private acquaintances, and amongst any who feared the Lord, whose attention she could secure, she was found most earnestly imploring prayer for her brother's safety. What a mass of prayers must that Christian woman have secured, for what Christian heart could deny her urgent, tearful, and affecting request. King proved the only survivor. The others gradually starved to death. He was the famous rescued one of Cooper's Creek. When last we heard of him, pensioned by Government, but utterly wrecked in constitution, he resided with his pious sister in Victoria.—*The Widow of East Angle, by Rev. R. W. Vanderkiste.*

TELEGRAPHIC NEWS.

London, August 8th: In the House of Lords last night, Harsovily [? Lord Harrowby] urged that the claims for Indian prize money should be adjudicated by competent tribunals, and should not be left to the arbitrary decision of the Treasury.—Lord Longford complained of the Examiners' claims (*sic*).—Mr. Grant Duff has promised that he will carefully consider the decision of his predecessors where Army Bill law (? when the Army Bill shall have become law) respecting the claims of Indian officers consequent on the abolition of the Bonus system.—(The above message has been delayed owing to the necessity of obtaining a repetition.)

10th: Admiral the Honourable George Fowler Hastings, C.B., has been appointed Commander-in-Chief in China, and leaves England in November next.—Archdeacon Jeremy succeeds the Rev. Doctor Claughton as Bishop of Colombo.

Paris, 10th: The French Budget Commission have definitely rejected to-day by a large majority the projected duty of twenty per cent. on raw materials.

London, 11th: The House of Lords yesterday rejected the Bill for secret voting by 97 against 48.—It is intended to hold military manœuvres in the neighbourhood of Aldershott and Chobham. The troops to take part will number 33,500. In last night's sitting of the House of Commons, Mr. Grant Duff, replying to Colonel Gray, said that the Government of India were fully alive to the expediency of sending to hill stations as many troops as possible, but that it was not conducive to military discipline to give general instructions to send to the hills all young soldiers arriving in India.—Mr. Duff, in answer to a question from Sir Stafford Northcote, stated that Government had not sent any directions to India that all officers of the Staff Corps who had qualified themselves should be employed on civil-military duties.

12th: Lord Chief Justice Cockburn has been nominated English arbitrator, and Mr. Adams American arbitrator, under the Washington Treaty.—The report made to Mr. Cardwell on the Army Agency System recommends that all regimental advances should be made direct, without the intervention of agents; that officers should have the option of drawing their pay through the regimental paymaster or agent; that remittances should henceforth be made through the India Office; that the remuneration of agents should be reduced; and that the Colonel should not nominate the agent.

Paris, 13th: The prolongation of the powers of M. Thiers for three years was discussed on Friday last at a Cabinet Council, and adopted almost unanimously. Yesterday a motion was submitted to the Assembly that the question should be considered on Thursday by a Select Committee.—The French Budget Committee have voted a tax of three per cent. on all articles except wheat, coal, and those articles recently overtaxed.—Incendiary fires have occurred in Algeria, where the revolt continues.

Vienna, 13th: The Austrian Reichsrath has been dissolved by the Emperor.—A very friendly meeting has taken place between the Emperors of Germany and Austria.

London, 15th: Her Majesty the Queen is indisposed.—The Gun-cotton Factory at Stowmarket has exploded, killing 27 persons and injuring 57.—The harvest prospects are favourable.—*Obituary*—Charles Burton.—A motion for a Royal Commission to decide on the best means of reorganising the Army has been withdrawn in the House of Commons, Mr. Cardwell assuming the whole responsibility of reorganisation.—Mr. Lowe refused to accede to a motion of Colonels Anson and North to remedy the grievances of the superseded British Colonels by adopting the Report of the War Office Committee appointed in 1869. He admitted, however, that the grievance was worth the consideration of Parliament.—Government have announced that the establishment of a Money Order System between India and Europe has met with difficulties from India.—Mr. Grant Duff stated that breech-loaders with thirty million rounds had been sent out to the European troops, and reserved for India (*sic*) [European troops and reserves].—Parliament will probably be prorogued on Monday next, the 21st instant.

PASSENGERS ARRIVED.

Per P. and O. Str. *Goleonda, 11th:*

From Southampton.—Rev. T. and Mrs. Weatherhead, and infant; Mr. Watkins; Qr.-Mr. Kirkham; Mr. Gordon; Mrs. Muirhead, and Mr. Dickens.

From Brindisi.—Colonel Ritherden; Mr. T. H. Darton; Mr. H. E. James; Mr. Suntook; Mr. Gleenie; Captain Hastings; Mr. Kilvert, and Mr. Norton and son.

From Suez.—Madame Muhl.

PASSENGERS SAILED.

Per P. and O. Str. *Khedive, 16th:*

For Brindisi.—Hon. William Robinson; Mr. W. R. Benson; Mr. W. W. Goodhue, and Mr. O. Fiedler.

For Southampton.—Mr. T. Clayton; Mr. T. W. Mecklenburgh and two children; Mr. C. L. A. Wyander; Mrs. Donohoe; Mr. W. Dawning; Mrs. Pooker, child and infant, and Mrs. Wright.

DOMESTIC OCCURRENCES.

MARRIAGES.

LAWSON—KNIGHT—July 31st, at Poona, by the Rev. S. Stead, Lawrence Lawson, Esq., to Elizabeth Knight.

GEFFERT—MUHL—August 13th, by the Rev. D. C. Boyd, G. G. Geffert, Agent Mofussil Company, Limited, Wurdha, to Maria, eldest daughter of J. D. Muhl, Esq., of Heide, Holstein.

DEWEY—BURROWS—August 15th, at Christ Church, Byculla, by the Rev. F. L. Sharpin, Joseph Alexander Vernon Dewey, to Miss Mary Jane Burrows.

DEATHS.

HOJEL—July 22nd, at Bushire, Frederick Lionel, son of Abraham Nickson Hojel, Esq., Residency Surgeon, aged 9 months and 5 days.

LAW—July 31st, at Bhooj, the much-beloved wife of Lieut. Colonel S. C. Law.

CAHILL—August 10th, at Mhow, Alfred William Staunton, the infant son of Captain Cahill, 14th Regiment N. I., aged 6 months and 10 days.

CRUICKSHANK—August 11th, at Bombay, Margaret Emma, daughter of Dr. Cruickshank, Inspector General of Prisons, aged 14 months.

MORRIS—August 7th, at Poona, Georgina Margarette, infant daughter of Mr. C. E. Morris, aged 11 months and 20 days.

MORRIS—August 13th, at Poona, Emma Selina, the beloved Wife of Mr. C. E. Morris, and daughter of the late R. G. Wilcox, Esq., Executive Engineer Drainage Works, Bombay Municipality, aged 26 years and five months, deeply regretted.

GAYE—August 14th, at Kirkee, Kate, the beloved wife of Colonel Gaye, R.H.A., aged 38 years.

Advertisements.

FREE CHURCH MISSION, POONA.

The Local Committee desire to thank the Contributors to the Church Building Fund for their liberality which has enabled them to meet all charges on the Building in its present simple form. There have thus been raised and paid Rs. 11,250. The Committee make this intimation for the satisfaction of the contributors, and at the same time beg to state, especially to friends of the Mission who have not yet contributed, that Rs 2,000 are still required to complete the Architect's design, and to procure furniture and other requisites. Friends willing to contribute to this object are invited to send their contributions to the Secretary, or any Member of the Committee.

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